

# REHEARSAL.

1. All Government is *Jure Divino*, that of *Husbands, Parents, and Masters*, as well as of *Kings, and Supreme Governments*. With the *Objection Solv'd*, why *People* may not *Choose* their *King or Supreme Government*, as well as *Women* are *Permitted* to *Choose* their *Husbands*, or *Servants* their *Masters*. With the *Blasphemy* of *Ridiculing* this *Divine Right*.
2. The *Proceedings* in *Scotland*, since the late *Proclamation*.
3. The only *Remedy* they have *Left* to the *Episcopal Clergy*.
4. The *Pretext* of *Conscience* in the *Cafe*.
5. The *Behaviour* of the *English Dissenters* in this *Matter*.

SATURDAY, May 11th. 1706.

(1.) Country-man.

YOU said last time, Master, That all Government was *Jure Divino*, whether of *Kings, Parents, Husbands, or Masters*. Now *Servants* have *Liberty* to *Choose* what *Master* they will *Serve*. And *Women* likewise *Choose* their *Husbands*. And the *Law* of the *Land* *Determines* *Differences* betwixt these. Is one *Jure Divino* Above another? If all have *Divine Right*, are not they all *Equal*.

*Rehearsal*. No more than we are *Equal* to *Angels*. Yet there is *Divine Right* among *Men*, as well as among *Angels*. Therefore *Kings* are called *Gods* in *Holy Scripture*, because the *Authority* Given them is so far *Superior* to all other upon *Earth*, and *Accountable* to None but the *Supreme God*, who gave it them.

*God* has permitted *Servants* to *Choose* their *Masters*, in some *Cases* not in all; for some are *Born* in *Servitude*, as the *Children* of *Slaves* belong'd to their *Masters*, and their *Wives* too, in some *Cases*, by the *Law* of *God* himself. But where *God* has permitted *Servants* to *Hire* themselves out, they may *Choose* what *Master* they will go to, such we call *Hired Servants*. And *Women* are Permitted to *Choose* whom they will *Marry*, under such *Restrictions* as *God* has Set to them. But the *Laws* of *Marriage* which *God* has *Instituted* from the *Beginning* are *Inviolable*, and may not be *Alter'd* by any *Human Law*. Because they are of *Divine Right*. Now let any shew that *God* has Given *leave* to the *People* to *Choose* their *King*, or any other *Species* of *Government* as they think fit, as he has Given *Leave* to *Women* to *Choose* their *Husbands*, or *Servants* their *Masters*, and the *Work* is done! Let them shew throughout all the *Holy Scripture* where ever the *People* Chose their *King*, without *Sin*. Or let them shew where *God* gave *Subjects* Power to *Judge* their *King*, or to *Resist* him by *Arms*. I think I have *Solv'd* all the *Scriptures* can be brought upon that *Head*, and shew'd that they turn quite contrary to all these *Pretences* of *Rebellion*.

*Kings* have a *Sovereign Power*, and by *Divine Right*, over *Fathers, Husbands, and Masters* that are their *Subjects*. And yet these *Husbands, Fathers, and Masters* have their *Respective Dominions* by *Divine Right* too.

And, as I said in my last, if the *People* have any *Right* to *Choose* or to *Depose* their *Kings*, it must be a *Divine Right*, that is, *Deriv'd* from *God*, even by the *Confession* of all those who *Plead* for it. And to call this *Divine Right* in *Government* a *Ridiculous Doctrine*, as *De Foe* do's, shews an utter *Ignorance* of the *Nature* and *Derivation* of *Government*. And *Strikes* equally at all *Sorts* or *Species* of *Government* whatsoever. And the *Ridiculing* of this *Divine Right* *Deriv'd* from *God*, is a *Blasphemy* against *God* the *Author* of *Government*, by whom *Kings* do *Reign*, and whose *Authority* they *Bear*, as well as his *Name*. But to suppose that the *People* have a *Right* of *Themselves*, to *Erect* *Government* by their own *Authority*, is making them *Gods* in an *Higher Sense* than *Kings* are call'd so; For *Kings* pretend to no other than a *Derivative Power*, as *Deputies* or *Vice-Gerents* Appointed by *God*, as they are frequently *Stil'd* in *Holy Scripture*: But if the *People* have a *Power* of *Government*, and not *Deriv'd* from *God*, this makes *Them* the *Supreme God*, for none other can have an *Un-Deriv'd Authority*. If *De Foe* says, That the *Authority* of the *People* is *Deriv'd* from *God*. Let him shew it. And when he has done it, or if he cannot Do it, then let him *Reflect* on that *Divine Right* he has *Turn'd* into *Ridicule*! And Consider *Seriously*, before it be too *Late*, by what sort of *Spirit* he and the other *Whiggs* are *Acted*, who *Blaspheme* the *Institutions* of *God*; lest they have their *Portion* with these *Spirits* of *Disobedience*, Who first set them the *Example*.

(2.) Country-m. These are no *Festive* matters indeed! But some body *Rings* at the *Door*— Here, *Master*, is a *Penny-Post Letter* for you. Read it pray, *Master*, there may be some *News* in it.

*Rehearsal*.

*Rehears.* It Incloses a Letter from **Edinburgh** bearing Date the 20th. of April, 1706. And is as follows,

"The last I sent you contain'd a Copy of a late Proclamation of our Council against our Suffering Church and Clergy, who are like to be Hardly treated on the Occasion of it. We once thought (considering its Terour) that it was rather in order to Smooth the Presbyterians about the time of their General Assembly, than on any real Design to Disturb our Meeting-Houses. But now, Alas! Matters appear far otherways, for there are Council Letters Issu'd out for Summoning the Ministers of the Meeting Houses of St. Johnston, Dundie, Montrose, and St. Ninian's (near Stirling) and you know the Meeting-House of St. Andrew's is already Supprest. And on Thursday last, being the 18th. there Pass'd here an Order of Council for Suppressing the Meeting-Houses of Elgin, and Keith, without Citing the Ministers who Preach there, and the Sheriff is Requir'd, upon his Peril, to Prevent their having any Meeting-Houses in time coming. I am sure the Minister of the Meeting-House of St. Andrew's was Qualify'd, as was also he of Elgin, he having formerly been a Curate in Ireland, and I presume he of Keith was Qualify'd also (tho' by Law no Meeting-House Minister is oblig'd to take the Oaths, as such, there being no Toleration Settld by Law) and there are several of the Presbyterian Ministers of Parishes living very much at their Ease who have never taken the Oaths. At Elgin there was a Great Congregation, which Pray'd always by the English Liturgy. All these things are Hard upon us, and God knows where they will End. Now it Plainly Appears by this Equal Dealing with Qualify'd and Un-Qualify'd Ministers, that the Persecution is not founded (as hath hitherto been Pretended, especially among you in England) upon Non-Compliance with the Established Law; but that there is a Plain Design of Destroying and Rooting out of this Nation the Episcopal Interest. I was once told that our Advocat had given Orders to the Magistrates of St. Johnston and Dundie to Imprison the Ministers of the Meeting-Houses there, but since that I hear he says, he only Advised them to do it. Which you know is all one upon the Matter. These are the words of the Letter.

Country-m. It makes my Heart Cold! For I Abominat all Persecution! But Master, what do's the Letter mean by saying our Advocat? Has the Episcopal Church and Clergy any Advocat allow'd them in Scotland? Or would their Advocat send Orders or Advice to Imprison the Episcopal Clergy?

*Rehears.* No, Country-man, but what we call Attorney General here is call'd Lord Advocat in Scotland, whose Office is to Prosecute for the Crown. But the Lord Advocat has Greater Authority than our Attorney General, for he is a Judicial Officer in many Cases, and Generally one of the Lords of the Privy Council. So that in this he Acted pursuant to his Office,

to see that the late Proclamation, which I have shew'd you, be duly Executed.

(3.) Country-m. But is there no Remedy for these things? Can you find out no way, Master, to Save these poor Men?

*Rehears.* Yes. Let them all Abjure Episcopacy, and turn good Presbyterians, and Heal the Schism, which you see the Presbyterians will not Endure to be Perpetuated!

(4.) Country-m. But suppose this be against their Conscience?

*Rehears.* Then let them and their Conscience go to Gaol together, or out of the Kingdom. The Presbyterians know full well, Country-men, what use they made of this Pretence of Conscience; even to overturn both Church and State, and get the Government into their own Hands. Till then their Consciences cou'd not be Satisfy'd. And they are too Wise to suffer their own Cannon to be Turn'd upon Themselves! No Men Inveigh'd more Severely, and with stronger Reason, against the Pretence of Tender Conscience than they did, when they had Got into the Power, and others Pleaded Tender Conscience against Them! Wou'd one who has Won by False Dice, let another put False Dice upon him? The first made him a Knave, but the Second wou'd make him a Fool too. And how Ridiculous wou'd it Look, to Plead Justice in the Case, and say, Pray Sir, Let me serve you, as you serv'd Me!

(5.) Country-m. Now then, methinks, the Dissenters in England shou'd Interpose (since none Else will) and get the same Liberty for the Dissenters in Scotland, as they Enjoy here. This wou'd Look Fair.

*Rehears.* That wou'd make them the same Fools we have been speaking of. How wou'd that carry on their Cause? Wou'd the Toleration of Episcopacy Advance the Presbyterian Interest? It is so far from that, that the Flying Post has offer'd several Reasons why the Episcopal Church in Scotland can have no Pretence of Conscience against Complying with Presbytery there. And the Review (if he knows their Mind) has told us Plainly, That the Presbyterians in Scotland will not (that is he means Ought not) Yield an Ace, and therefore that all the Compliance must be on the Part of the Church of England since they are for Complying! As I have have before shew'd Num. 79. to which I refer you.

#### ADVERTISEMENT.

A New, Plain, Short, and Compleat French and English Grammar. Whereby the Learner may attain in few Months to speak and write French Correctly as they do now in the Court of France, and wherein all that is Dark, Superfluous, or Deficient in other Grammers, is Plain, Short, and Methodically Supplied. also very useful to Strangers that are Desirous to Learn the English Tongue, for whose sake is added, a short but very exact English Grammar. The Fourth Edition, with Additions. By Peter Berault, French Minister.

London, Printed for John Nutt, near Stationers-Hall.